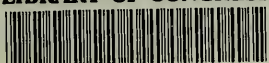


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INDEPENDENCE DAY CELEBRATIONS

THE NEW AND MORE GLORIOUS FOURTH

Luther H. Gulick, M. D.

AN AMERICAN HOLIDAY

William Orr

A FOURTH OF JULY WITHOUT FIREWORKS

Ladies' Home Journal

HOW ONE TOWN SPENDS THE FOURTH

Inez J. Gardner

CELEBRATING THE FOURTH IN LARGE CITIES

Lee F. Hanmer



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The New and More Glorious Fourth*

A METHOD OF CELEBRATING THE NATIONAL
HOLIDAY WHICH IS SIGNIFICANT OF ITS ORIGIN

BY LUTHER H. GULICK

President of the Playground Association of America

This day presents a great opportunity of helping to make our nation a people. We are a nation, because we have one government. We are not a people, partly because as yet we possess no adequate social language. (By social language, I mean form of expressing social ideals in action. No better illustration of this can be given than the difference between the idea of the Fourth of July and the way we observe it. Our great cities are pretty largely mere aggregations of peoples from different parts of the world, having come together under common laws and government. If there is any one thing, any one occasion, in connection with which there should be national community expression, it should be in connection with our celebration of American independence.) This constitutes not only the pivotal point in the history of American institutions, but is the pivotal idea upon which democracy rests. Our celebrations of the day, however, do not relate in any distinctive way to the idea which is to be commemorated. We do not use the day as a great focal point for community life, for asserting the belief that is in us, for getting together and expressing our common feeling, our community feeling, for freedom under a democracy. We have relatively little to do together. We and our children both purchase fireworks and explode them during the day with the result that between one thousand and fifteen hundred children are mutilated annually. Many people leave the city for the Fourth because of the annoyance of the noise. The day is worse than wasted. What was meant to perpetuate a great idea has become a menace. We shall become a people, not only when we have a common social language but when a larger community consciousness develops, when we are proud or ashamed of our

*Reprinted from the "World's Work," July, 1909.

community life, when it hurts us if our streets are dirty, or our government of doubtful honesty. We shall become a people when each fraction of the total population, so much of which is foreign in our big cities, has something so definite in common with the rest that it feels that it belongs not merely to the voting population but to the social community. We shall become a people when in our times of rejoicing we come together and express those feelings which are given to us, in ways that are mutually intelligible and happy.

We have all been feeling that something different should be done on the Fourth of July, but it has remained for Springfield, Mass., Detroit, Mich., and certain other American cities to show how the day should be made not merely one of safety to life and limb for the children but how those larger social ideals could at the same time be added. I shall speak more particularly of Springfield, Mass., for of the work there I chance to know more than of that elsewhere. There the day has become one which, apparently, all the people of all nationalities look forward to with joy. The public schools prepare their children to march in a great parade. The children feel that it is their day even more than in the old days of individual celebration. Each nationality for weeks before the Fourth of July has been preparing some demonstration which shall represent a feature of the life of the people from which they spring, and which indicates some idea that is germane to the day. The English, for example, presented the signing of the Magna Charta. In this great parade, there were thirteen nationalities represented. The Greeks presented characters from ancient Grecian history, and thereafter the Greeks held their heads higher in that city because they were recognized as "belonging" in a way they never had been before. The history of Italy gave the Italians ample material with which to present a splendid float, which showed them as men and not as "dagoes"; so they, too, belong. The Chinese laundrymen united and had a parade. No people preserve their own independent life more tenaciously than do the Chinese, but their participation in the festival of this city has done more than anything else to make them feel that they are a part of the community life with those about them; so they, too, belong.

The school children march, some representing features of American history which they have studied. This year, through the coöperation of some of the city societies, there will be, as an

integral part of the parade, representations of the different phases of American industry. This splendid parade, which included the children and adults, the city government, the nationalities of which the city was composed—the history of the city—brought the people together as they had never come together. It developed a feeling of oneness, of belonging together, which was new. As they all came to the centre of the square in front of the courthouse, they sang together, being led by half a dozen brass bands playing in unison. In the afternoon, there were great athletic sports of the picnic variety held in the different parks of the city. These games were not so much those in which there were few contestants and large audiences, as games in which a large number, especially children, took part. The parks, with which Springfield is so well provided, were filled with picnic parties all day. There were, also, water sports on the Connecticut River. This year there is to be a great mass meeting in the evening with an address on “Independence”, which shall drive home to all the people, in words with the self-same meaning, the idea which has been impressed in action throughout the day.

By this means, Springfield has, by constructive rather than restrictive measures, won her day and is winning her city consciousness. The children have their fireworks, but they have them under safe conditions. And they have what is better than fireworks. Throughout the day, they are occupied so busily by things which are more interesting than fireworks that the fire-cracker has slipped back into its normal and legitimate place. It is not enough to restrict the use of explosives. “Thou shalt not” has its place, but its place is limited as compared with the place of the custom we have been considering.

Any community can save its children and its day by such measures as these. The great need is for leaders and united action. An individual acting alone is helpless. Let a few earnest men and women unite and form an Independence Day committee. Secure the coöperation of the city authorities and such general civic bodies as boards of trade, chambers of commerce, merchants' associations, and, having the coöperation of the school board, the park board, the police board, they will have relatively little difficulty in finding suitable plans, or in securing the relatively small amount of money that is needed. In many places, the city government itself is about ready for action, as is indi-

cated by personal correspondence which I have already in my possession from the mayors of many American cities. The daily press can be relied on, for none realize better than newspaper people the damage which has been done, and the good which has been missed by failure to use the day as one in which to arouse the civic consciousness. Fourth of July does not stand alone in presenting an opportunity for community recreation and the celebration of the festival spirit. We have many holidays and other occasions which demand social expression, but the Fourth of July gives us the most dramatic point of attack. The need is so obvious, the solution is already so well in sight, that this is the first and most important position to attack. If it is true that we remember those we play with more fully, and feel more at one with them, than we do with those who are associated with us in the domain of daily labor, then it seems as if it were also true that there is no way in which a community can be brought together and made to feel and act as a unit so well as by playing together. It is quite natural that this should be so, for we can choose those with whom we play to a far greater extent than we can those with whom we work. Further than this, we can choose what we shall play far more readily than how we shall work. That is, freedom is greater in play than in work. Now, playing together means a carnival or a festival. The festival differs from the carnival in that the festival is usually a representation of some idea as such, or to celebrate some occasion which has meaning, while the carnival is, in the main, a day of joy-making of any kind whatever. The festival lends itself to civic purposes, to community action, and to art form better than does the carnival. We, of all the peoples of the earth, have no genuine festivals. We need them because we are becoming a nation of cities, and, if our cities are to be wholesome, we must understand each other, like each other, and have things to do together which shall express our common feelings, our common ideals, and our social community.

An American Holiday *

BY WILLIAM ORR

Principal of Central High School, Springfield, Massachusetts

Some six years ago a New England city awoke to the fact that the great national holiday, July Fourth, because of the unrestrained and excessive use of fireworks and explosives and accompanying acts of hoodlumism, had become a menace to life and property and a positive public evil. The citizens of this town, Springfield, Massachusetts, with the local initiative so characteristic of the Bay State, thereupon began to devise ways and means of organizing a community celebration devoid of objectionable features. A representative committee was selected to plan for a day of popular recreation and entertainment.

While the initial impulse was the wish to do away with noise, danger, and riot, the committee soon came to see a large opportunity in the enlistment of the energy and ingenuity of all elements of the population in making the day a true civic festival, and in shaping the events to uplift and widen the aspirations of the people. With this ideal as a guide, July Fourth has taken on a new meaning, and is now a factor of no small importance in promoting a vigorous and progressive community spirit.

In a large way, the policy of the Independence Day Committee has been twofold: gradually to restrict the indiscriminate use of fireworks and explosives; and to provide, under definite control, extensive and varied entertainment.

The program followed last year embodied the results of many experiments and much experience, and by its success and influence showed that Springfield had found a way of making our chief American holiday an occasion of real significance. At nine o'clock in the morning the two principal streets were lined with spectators of the civic and military parade.

A truly festival aspect pervaded the entire town. Business blocks and private houses were gay with colors and bunting, and at certain selected centers local decoration and illumination committees were busy hanging lanterns and otherwise preparing for the displays of the evening. The procession well befitted such a setting. It was one of the most notable and significant parades in the history of the city. In accordance with the

* Reprinted from the "Atlantic Monthly," June, 1909.

thought of the organizers of the day's celebration, the long column represented many elements of the population, and constituted an object lesson in the value of human liberty and the meaning of American citizenship.

There were the usual features of the police detail to lead the way; the local militia and naval reserve; and by courtesy of Colonel W. F. Cody ("Buffalo Bill") the most interesting groups of his "Wild West Show", a picturesque setting forth of the life of the Plains and Frontier and of the armies of foreign countries. But three divisions of the parade were especially noteworthy. First of these was a battalion of nearly one thousand boys, of ages from ten to fourteen, organized in companies, one for each ward, and arrayed in special uniforms of khaki, red, white, and blue, and other picturesque colors, and armed with wooden guns. They marched sturdily over the entire route, despite the drizzling rain that for the first quarter of an hour gave some discomfort to spectators and participants.

In another section were floats made up by the grammar-school children as a pageant illustrative of local and national history. Such scenes as an Indian village, a group of Puritan maidens, the signing of the Declaration of Independence, and Washington crossing the Delaware, were presented in a way that showed careful study of costumes, persons, and situations on the part of the actors, and made real the stirring events of colonial and revolutionary times to the people who looked on.

Most impressive and significant was the contribution of the various races and nationalities that help make up the citizenship of Springfield. In a population of 80,000, representatives of thirteen peoples were found who by their interest, enthusiasm, and public spirit furnished the climax of the parade. Three great divisions of the human family appeared in this pageant of the nations; in the ranks were the offspring of four continents, Europe, Asia, Africa, America. Chinamen, Ethiopians, English, Scotch, Irish, French, Germans, Italians, Greeks, Swedes, Poles, Armenians, and Syrians strove, in cordial emulation, to show the characteristic qualities of each people, and the contribution each was making to American life.

Sweden presented a Viking ship, true to the smallest detail, with Leif Ericson catching his first glimpse of this continent. Mary Queen of Scots, in all the splendor and romance of her court, with maids of honor and highland chiefs, and heralded

by two pipers, was the contribution of the land of Wallace, Bruce, and Prince Charlie. Two floats were provided by the German societies: the Schützenverein showed a fine scene from the life of William Tell, while the Maennerchor and Turnverein, in thorough Teutonic fashion, had an allegorical group, the figures of Germania and Columbia, attended by Art, Literature, and Music. With a view to the three hundredth anniversary of the founding of Quebec, the French, who are of Canadian descent, portrayed Champlain landing from his canoe on the St. Lawrence. A band of Chinese musicians came on from New York to represent their nation, while in addition their resident countrymen furnished a richly decorated oriental float for the parade, and in the evening a display of Chinese fireworks. Italy made a most effective and artistic group of her great men, Dante, Michelangelo, Galileo, Columbus, Verdi, and Marconi, with heralds and pages in advance, the whole like a scene out of some Florentine spectacle of the times of the Medici. After the same fashion, the local Greeks presented four figures, Pericles, Lycurgus, Socrates, and Plato, attended by a marching battalion of fifty young Hellenes, each carrying his country's banner, and all uniting in bearing along a huge American flag. Armenia recalled her early glories as an independent nation in a rich setting of the throne and court of Abgar, her first Christian king. A conference in an eastern smoking-room was presented with great realism as the contribution of the Syrians. Lovers of the Celtic and Gaelic found satisfaction in the setting of St. Columcille pleading for the Bards before King Aodh, monarch of all Ireland, in the year 590. Negro veterans of the Civil War brought in a touch of American history in their presentation of the attack on Battery Wagner, when the colored race, under the leadership of Robert Gould Shaw, proved for all time its title to manhood. Poland had in line a battalion, forty-five strong, accompanied by a Polish band.

There was a singular fitness and deep meaning in the English float: the signing of Magna Charta, a document that in the struggle for human liberty must forever be placed alongside the Declaration of Independence, even as the flags of England and America were entwined over the scene in the pageant. Much to their regret, the Jewish people were unable to take part in this festival of humanity from the fact of the day being their Sabbath. They are enthusiastic in their plans for next year.

The impression and value of this pageant of the nations is well stated by Mary Vida Clark in "Charities and the Commons":—

"Surely no citizen of Springfield, young or old, could see such a historic pageant of races and nationalities without gaining some appreciation of the nature of the modern contribution to our national life, or could escape having his outlook broadened by some glimpse of the America of the future that is to come out of this mingling of races and race-ideals, or could fail to see the great possibilities for improvement in the amalgamation of many of these people bringing traditions of such beauty and nobility.

"It is no small benefit to us, and to these newer fellow citizens of ours, that they should have a chance to exhibit their heroic side, to show us their nationality as it looks to them, rather than as it is caricatured by our provincialism. It does the intolerant young American no harm to be reminded that the ancestors of his Greek and Italian schoolmates may have dwelt in marble halls, while his were naked savages, roaming the woods, even though he has a personal preference for the naked savage. Such a Fourth of July carries to the whole community the message that the settlements, with their industrial exhibits and their revivals of the classical dramas, have so long been dinning into the ears of those 'who have ears to hear'."

As the parade returned to Court Square, the civic center, the people were assembling for the next numbers on the program,—choral singing, and literary exercises. Three bands were massed, and with this accompaniment, under the leadership of a prominent musical director, the multitude joined in full-throated chorus in rendering national hymns and folk-songs. A selection of such music had been printed and five thousand copies distributed. The result was a revelation of the possibilities of this form of expression of sentiment and emotion. Then came a scholarly and forceful address on the responsibility of the people in the solution of our national problems, by a talented young son of Springfield.

Meanwhile, a short distance away, two balloons were in preparation for an ascension. At the close of the speaking came more singing, and as the first balloon rose into the air, the great throng burst forth, as with one voice, into the strains of "My Country, 'tis of Thee". Thus the morning exercises came to a fitting close and climax as the cannon from the Arsenal thundered out the national salute of forty-six guns.

In the afternoon the scene of the celebration shifted to the

open glades of Forest Park. Family groups resorted to this pleasant woodland to enjoy picnics and the band music. The park extends to the Connecticut River, and its slopes leading down to that stream made a convenient view-point for those who were interested in the regatta and water sports. The children, whose natural instincts lead them to play on such occasions, were organized for the time in a series of charming games from which the participants carried off as souvenirs small American flags.

Athletic contests on track and field, and the river sports, with a great variety of races for many kinds of craft, occupied the attention of youth and young men. By this distribution of events, people were widely scattered, and a congestion of street-car traffic prevented.

As evening drew on, the city became a veritable fairyland, so general and skillful was the illumination. Four centers were selected for the display of fireworks, and each given in care of a local committee. Myriads of Japanese lanterns lined the approaches to these open spaces. Main Street was aglow with vari-colored lights, and while the last rockets and bombs were flashing in the sky, a wearied, but satisfied and happy community turned homeward for rest and slumber.

Such is Springfield's realization of a community festival. Her general committee, which has the entire program in charge, is continued from year to year, and has always been able to command the interested services of capable business and professional men. Many hours are given to planning and organizing the celebration. A popular subscription places at the disposal of the committee about \$3000, and the city council usually makes an appropriation of \$500. This fund meets the expenses of parade, bands, balloon ascension, choral singing, literary exercises, sports, games, fireworks, and the illumination of Main Street and Court Square. Private expenditures for decoration, and special displays, largely increase the total amount spent. Many of the participants in the parade of nations met their own expenses.

Public interest was enlisted by a thorough use of the news columns for the two months before the day. The papers were most generous in the space and attention they gave to all items about the plans for the celebration. A few days before the Fourth a complete detailed program was distributed to every home in the city. It is safe to say that by the morning of In-

dependence Day every man, woman and child was familiar with the order of events. This widespread interest and general participation contributed largely to the success of the festival.

While the riot of noise and explosion has not yet ceased, there has been a sensible decrease in the disposition to make July Fourth a day of license. Restrictive measures are now more rigid, and are better enforced. This year accidents were few and not serious, and the fire department had practically an idle day. The small boy was busy with his preparations for the parade, and in enjoying the various attractions provided by the committee. Wholesome and delightful entertainment was so general that the mischief-maker had small opportunity, and little time. Most important of all, however, is the growing conviction and sentiment of the community that the proper celebration of a national holiday is one where a festal spirit dominates and controls.

It is evident from the comments of the press on the present evils of our Fourth of July that there is urgent need of a definite control and wise direction of the popular use of this holiday. The roll of dead and wounded for the last ten years, as compiled by the *Chicago Tribune*, is eloquent in its warning. The figures tell their own story of an insensate and reckless abuse of the day's privileges:—

	Dead	Wounded
1908.....	72	2736
1907.....	58	3807
1906.....	51	3551
1905.....	59	3169
1904.....	58	3049
1903.....	52	3665
1902.....	31	2796
1901.....	35	1803
1900.....	59	2767
1899.....	33	1742
	<hr/> 508	<hr/> 29,085

That these statistics, gathered by July 6, are below the real totals is seen from the tabulations of the *Journal of the American Medical Association*, made in August, when tetanus has had time to do its dire work:—

	Dead	Wounded	Total	(Tetanus)
1908.....	163	5460	5623	55
1907.....	164	4249	4413	62
1906.....	158	5308	5466	75
1905.....	182	4994	5176	87
1904.....	183	3986	4169	91
1903.....	466	3983	4449	406
Totals.....	<hr/> 1316	<hr/> 27,980	<hr/> 29,296	<hr/> 776

Surely the sorrow, suffering, and mutilation here represented mock the claim that our July Fourth, as at present observed, is in any sense a festal day; rather is it a day of terror, anxiety and dread. High-power explosives, unknown a generation ago, are put into the hands of irresponsible children, and of brutal and careless rowdies, to use without let or hindrance. The ordinary safeguards against danger to life, and damage to property, are withdrawn. Such a state of affairs reveals a serious weakness in our social organization, since our communities do not know how to enjoy themselves in sane and rational fashion. Here is a field for educating the people, rich in possibilities of far-reaching results, on our national characteristics.

From many cities there come protests and warnings against present conditions, and the expression of a desire for better things. Cleveland, through her city council, has prohibited all use of fireworks and explosives by individuals. The *New York Tribune*, in its comments on the action of Cleveland, says, "In a land which has not yet learned to celebrate its memories fittingly, tetanus is only one of the many arguments for the Springfield example." Mere repression will, in the long run, not be effective. It is necessary to recognize and satisfy the natural instinct of men for spectacles and pleasurable excitement. Let the resources of music, beauty in form and color, oratory, athletic contests, games and plays, and stately pageantry with wealth of historic allusion, be used with judgment and good taste to make a popular festival!

For it must be recognized that the present frenzy for noise, explosives and unearthly din and rattle is an attempt to express, in superficial fashion, emotions in themselves most desirable. The spirit of Independence Day, while it has much that is crude and shallow, is, in essence; joy in liberty, sympathy with the struggles of humanity for freedom, and aspiration for world-wide brotherhood. But as the child and savage, in times of excitement and emotional exaltation, resort to gaudy colors, hideous decorations, shrieks and howls, and the squeak, rattle and din of instruments, called musical only by courtesy, so our people, in the mass, have yet to learn how to express adequately, and with good taste, patriotic fervor and enthusiasm for humanity. It is also a well-known psychological law that, as the art of expression is cultivated, the feelings grow fine, deep, rich and true.

Europe abounds in illustrations of public holidays that are truly festal. The art of celebration has been studied and practised there for many generations, and has gathered to itself the resources of drama, music, legend, history, the sanctity of religious ceremonial, and the dignity of devotion to the fatherland. How simply, and yet effectively, do the Swiss recall the foundation of their Confederation! At the close of day the bells peal out on the evening air, while bonfires flame along the mountain crests. A few fireworks, an inexpensive illumination here and there, with perhaps a few words from some speaker on national history and duty, complete the program. In the summer of 1905, all Belgium, for over one month, was in festival attire on the anniversary of her independence. Street processions, illuminations by night, bunting and banners by day, children's parades, outings in the country, and a great exposition at Liège, were some of the features of this season of rejoicing. At Brussels great crowds gathered at evening, in the square before the Hôtel de Ville, to listen to music, and to watch a marvelous display of colored fires on the façade and in the richly sculptured tower of that building.

An Italian immigrant, a native of a small town on the Riviera, told the writer with great enthusiasm of the care with which their popular celebrations were planned. A committee had the entire affair in charge. In the evening, fireworks were set off, at a specially selected point of vantage, so as to secure a multifold reflection in the waters of the Mediterranean. Here is certainly an improvement on the promiscuous discharge of rockets, Roman candles, bombs, and other pyrotechnics, in our American cities.

The skill of French and Germans in organizing and executing elaborate and satisfying programs on national *fest* days is too well-known to call for more than a mention. In England, at present, there is a strong tendency toward the use of pageantry. This particular form of display met with conspicuous success at the exercises commemorating the three hundredth anniversary of the founding of Quebec. The Welsh make much of choral singing, and at their annual Eisteddfodd use with effect the ritual of Druidic worship.

American communities may well begin the campaign for a better July Fourth by the introduction of some features of European festal days. Springfield has found that her citizens of foreign birth are ready to coöperate, and thus the very spirit of

the Old World may be felt here on the soil of the New. Pageantry is a most promising departure, and affords a good ground for common effort. There are two methods for such a display, one the procession of floats through the streets, the other a series of tableaux presented on some woodland glade as a stage. Boston proposes at her next Fourth of July to use the great stadium at Harvard for a representation of Colonial and Revolutionary times. The use of public parks as forest theatres has this advantage: that people are there brought into a restful and invigorating environment, safe for children, and giving genuine recreation to the adult. Hartford made a notable success of historical tableaux at the dedication of her bridge in October, 1908. At college commencements, much is made of the outdoor drama. Mount Holyoke, Wellesley, and Vassar have won distinction in this field.

The street parade, on the other hand, brings the spectacle before a greater number of people than could be accommodated in any sylvan amphitheatre, and affords opportunity for martial music, and the display of banners, colors, and decorations along the line of march. Then there is a certain stately impressiveness in the steady onward motion of a procession, and this makes its own appeal to the senses and emotions. Possibly a combination of tableaux and parade may prove the most available form of pageantry in holiday celebrations.

Music, instrumental and vocal, including that of chiming bells, is a mode of expressing feeling and aspiration to which careful attention should be paid. Our bands and orchestras are winning distinction, and the quality shows steady improvement. Our smaller towns and cities do not, as yet, enjoy such excellent music as is heard in the gardens and public squares of Germany from regimental players. But there is abundant material whereby concerts can be given at important centers in any community, and such an element promotes a festival spirit. As for chimes to make articulate the voice of the city, one has but to recall the thrill of emotion and the myriad memories stirred into life by the pealing bells of London, Paris, Rome, or Edinburgh on some fête-day, or the wondrous dreams evoked at eventide by the melodies from the Court of Honor at Chicago.

'Tis the Bells of Shandon,
They sound so grand on
The pleasant waters
Of the River Lee.

Here is the opportunity for the public-minded man to erect a memorial that will truly enrich his city by making its very air vibrant with joy.

Another large field for development is that of choral or mass-singing. On special occasions, particularly in religious meetings, a multitude of people will sing with zest and enthusiasm. In public gatherings in the open air, it is rare to find any disposition or ability to join effectively in the rendering of patriotic songs and hymns. This failure results from lack of training and practice, with consequent timidity, the poverty of suitable music of high grade, and ignorance of the selections already at our command. It is doubtful if any general gathering could sing all the stanzas of "My Country, 'tis of Thee", or of "The Star Spangled Banner". Churches, schools, singing societies, and fraternal organizations may, by persistent effort, soon bring it to pass that young and old shall be familiar with the best festival lyrics, and ten or twenty thousand people be able to unite in full-throated chorus. Meantime our poets and composers may well concern themselves with increasing the number of our national songs comparable in quality with those of the old-world peoples. Such mass-singing, under skilful conductors, reveals by contrast the true hideousness and savagery of the din and uproar of blank cartridge and cannon-cracker. For the choral comes out of the deep experiences of humanity; it is an expression of struggle, hope and triumph, of the fervor of enthusiasm, the glow of patriotic ardor, and the aspirations of religion: a hymn of prayer and praise.

The element of instruction must also be considered in the plans for a day of such significance as July Fourth. It is highly fitting that the thoughts of the people should be turned, in serious mood, on the great deeds of the fathers and the present duties of the sons. An oration by some one who understands the art of addressing a multitude in the open air gives dignity and weight to a festival. This part of the program should not be long or labored. It should be suggestive and stimulating to thought rather than didactic; an appeal to face resolutely and intelligently the pressing problems of national life.

When these substantial and essential features of the celebration are provided, there is still large room for the skilful selection of recreation and entertainment suited to the particular community. In some instances athletic contests meet the popular

demand. Advantage should be taken of natural features, hills, open parks, and river and lake shores. Fireworks can be made many times more effective by placing them on some vantage point and securing a background of wood or water. Automobile parades, exhibition of local industries, pageantry to show the progress of arts and sciences, or of education, may be cited as illustrations of possibilities.

While the holiday has its chief reason for existence in the desire for enjoyment and entertainment, and a relief from the monotony of daily toil, there are certain practical values worthy of attention. The mood of the populace on a properly ordered holiday constitutes a psychological opportunity. Impressions are easily made, and ideas readily become part of the consciousness of the individual. It is as if the glow of enthusiasm and the ardor of excitement fuse the day's experience and instruction into the mental make-up of the participants. Receptive attention is most alert. Emotion and sentiment are strong and keen. Educationally, Independence Day is an opportunity for promoting that general intelligence, that right attitude toward public questions, and that abiding patriotism and loyalty, on which the nation depends for existence. Likewise, such a day helps to stimulate and foster a just pride in the city or town; no stronger influence can be used to raise the level of community life.

The very union of people of all occupations, interests and aptitudes in such an undertaking is in itself a means of education. With the growth of cities, concerted organized effort by the inhabitants of such places as Boston, Cleveland, Chicago, St. Louis, New York, has become almost impossible. It is hard to secure any feeling of unity. By proper organization and planning, a celebration such as outlined will interest and occupy all elements of a city; and to work together in such an undertaking is a lesson in coöperation and regard for the common weal that carries far-reaching results.

Such union and amalgamation is especially important as affecting the many alien elements brought in by immigration. With all that has been said of the extent to which our population is made up of foreign-born, one still runs against statistics that startle. Lowell, in the state of Massachusetts, has a colony of Greeks numbering about seven thousand. There are two thousand in Boston and two hundred in Springfield. In New York

City, representatives of well-nigh every people under heaven are to be found. These aliens are in the course of time to become members of our body, politic and social. They are eager to play their part. July Fourth, Independence Day, may well be a festival of humanity, whereon there shall be symbolized the spirit of American life, and the rich elements that life may secure from those who bring the legends, traditions, and history of a thousand years to our shores.

The Springfield pageant, small as it was, revealed potent elements pregnant with human experience, hallowed by memories of struggle, defeat and triumphs that are to become a part of our own national life and character. The vision of the seer of old is made real in our eyes, "and they shall bring the glory and the honor of the nations into it". New England especially may well rejoice in the enrichment to come to her through the warmth of feeling, and skill in the use of form and color brought to her from across the sea.

As a people, we are in the making, plastic, responsive, receptive. Such a spirit will take the best among all the influences that bear upon it. Our civilization is in a "nascent state", with its power of affinity at its strongest, and its capacity for assimilation most vigorous. Such occasions as the popular festival of Independence Day constitute a rare opportunity to minister to the multitude, and rightly to shape and fashion our characteristics as a people. No more inspiring or ennobling call ever came to mankind.

A Fourth of July Without Fireworks*

SOME SAFE AND SANE WAYS TO CELEBRATE THE GREAT
AMERICAN HOLIDAY

"A Fourth of July without fireworks? Never!"

Can't you fancy you hear the question repeated with amazement and answered with the utmost scorn by some active American boy you know? Give up his most precious holiday, with all the racket that rightfully belongs to it? Hardly!

Yet, after all, is there anybody who would advocate letting

*Reprinted from the "Ladies' Home Journal", June, 1907.

Independence Day pass without any observance whatever, simply because it happened to be utterly impossible to get any fireworks? San Franciscans did not do so after the earthquake in 1906, when the sale of fireworks in the city was strictly forbidden; on the contrary, they had a capital celebration. With a splendid military and naval parade to Golden Gate Park, a flag-raising, while thousands of children sang "The Star-Spangled Banner", the reading of the Declaration, athletic contests in which the victors received prizes and were crowned with laurel—with all these things to make them happy the people did not miss the fireworks at all.

SEE WHAT A GOOD TIME PEOPLE IN OREGON HAD

But if other people should not care to copy exactly the example which San Francisco's calamity forced her to set, what sort of holiday could they have without fireworks? This is a natural question, and the best answer is to tell just what has been done where the people were determined to have a good time, without taking any risk of deadly explosions. Here, then, is the story of a successful celebration in Portland, Oregon:

"Cash prizes were promised for the best-decorated home, store, public building, carriage, automobile, etc. Committees were appointed to look after details. Through the aid of newspapers all people were reached. Firms that would otherwise have contributed for fireworks expended the same amount in other ways. Some job printers distributed facsimiles of the Declaration of Independence; a hardware store gave bells; a piano house, sheet-music—'America', 'The Star Spangled Banner', 'Hail, Columbia!'; and so on through a long list. Trumpets, bunting, ribbons, hat-bands, flags, badges, etc., were offered freely.

"When the day arrived, to remind us of those first heroic peals of long ago, from early morning until late at night all bells were ringing—first here, then there; one close at hand, then an echo in the distance. Every man, woman and child wore our national colors in some form. The children carried horns and drums, and used them, too! Every vehicle of any sort bore the colors in flags, flowers or bunting. Street-car and railroad companies vied with each other in making their cars attractive. From every building waved our national colors. On hundreds of lawns flag-poles had seemingly sprung up in a night.

"There was a grand parade in the forenoon, in which all things were in keeping with the day. Each individual in that long line proclaimed America. In the afternoon our patriotism was expressed in sweet tones, either singly or in concord. Bands played, trumpets sounded, instruments of all kinds were heard. There was music in the streets, in the homes, in the parks—everywhere.

"But in the evening came the crowning glory of it all. Where waved our flag before, now shone forth red, white and blue lights. Where electric lights were available the spirit of competition led to great display. Homes and buildings were illuminated. Lawns of both great and small dimensions added their quota of fancy lanterns; the parks were veritable fairylands. Best of all, in almost every gathering during the day the national airs were sung; and even where there was no musical accompaniment the voices rang strong and true. We were units in the great whole that goes to make up the United States of America. We heard it! We saw it! We felt it! We were proud of it!"

Certainly, there was nothing dull or slow in that celebration of Independence Day, and nothing dangerous! It appears to have been, from beginning to end, a happy day for everybody.

A TOWN OF "MINUTE-MEN" AND "MOLLY PITCHERS"

In a western town where a canvass showed that in five hundred families an average of three dollars a family had been spent for fireworks, a committee easily persuaded each family to contribute a dollar and a quarter to a general fund for celebrating the Fourth. Prizes were offered for the most effective decorations of houses and places of business, and the result was most gratifying. The boys of the village, clad in a brown drilling uniform resembling the homespun of the Revolutionary period, and bearing wooden guns, were organized into companies of "Minute-men"; the girls, in white, with red caps and blue sashes, armed with brooms, were formed into a "Molly Pitcher" brigade. The physical instructor at a gymnasium in a near-by city drilled them.

On the morning of the Fourth, Paul Revere dashed through the streets on a Shetland pony, sounding an alarm. Instantly "Minute-men" came hurrying from all directions to meet at the public square, where they were joined by the "Molly Pitchers". After a drill they paraded, led by a boys' drum corps.

At noon all went to the park, where long tables were laid, and everybody sat down to the feast in family groups. After the tables were removed another procession was formed, led by the "Minute-men", followed by the "Molly Pitchers", and the young men and women of the town in costumes representing Revolutionary and Colonial characters. John Alden was there with Priscilla and Miles Standish; Evangeline diligently searched for her lover; Betsy Ross stitched her flag; Martha and George Washington maintained a suitable dignity; Patrick Henry was there, and Thomas Jefferson carried the Declaration here and there, seeking signers; Benjamin Franklin strolled about with long rolls of bread under his arm; and Aaron Burr and Alexander Hamilton could only with the greatest difficulty be kept from dueling. After posing for innumerable pictures the merry party broke up.

The entire cost of this celebration, to the committee, was about six hundred and twenty-five dollars. This included the uniforms for both boys and girls, guns and brooms, decorations at the park, ice cream and lemonade for the whole party, and the fee and expenses of the man who drilled the young folks. Everything was so satisfactory that nobody mourned the absence of fireworks.

HOW THE DECLARATION IS MADE TO APPEAR VERY REAL

For several years a small New York town has made the Fourth a day of annual reunion and home-coming; a day whose main attractions are a parade, an entertainment and a basket picnic in the morning, athletic contests in the afternoon and a band concert at night. The officers are chosen at a meeting of the citizens some months before. Two weeks in advance posters are put up all over town and along country roads, giving a complete list of the day's events.

At ten o'clock on the morning of the Fourth the procession leaves the town square. It is headed by the marshal. Then follow the town band, the firemen, carriages containing the town officers and Board of Education, a carryall loaded with the High School Glee Club, mounted men, and a long array of children dressed in all sorts of patriotic costumes, humorous and otherwise.

The entertainment which follows the parade, and is held in the park or largest church, varies from year to year. It may

include choruses, a reading of parts of the Declaration, a flag drill by the children, appropriate recitations and a speech. Or, if the program consists chiefly of what is termed "A Mock Signing of the Declaration", the signers are all present in correct costume; they engage in an orderly but heated discussion, which is as much like the original as possible; the document is properly signed, the town bell rings out the glad news, and cannon on the outskirts boom the tidings to all the surrounding country.

After the basket picnic the people flock to the ball-ground to witness various races, open to all, and an exciting baseball game. The evening band concert consists of patriotic airs and is given from a band stand ablaze with red, white and blue electric lights.

FIREWORKS MISSED? NOT AT ALL

In still another town, on the Fourth the main street was spanned by arches and gayly decorated with American flags and bunting of red, white and blue. Here and there booths were placed, where ice cream and refreshing cold drinks were sold, as well as coffee and sandwiches. There were also two or three band stands, where patriotic music was played throughout the day.

The program was started with a balloon ascension, after which there was a tug-of-war between men of the town and those of a neighboring village; then there was a foot-race for fat men, one for boys and one for girls, a three-legged race, a wheelbarrow race, and besides these there were jumping contests. The volunteer firemen also gave an exhibition.

At noon the Declaration of Independence was read from a stand in the central part of the town. An oration was also given. After this the people joined in singing national songs, led by a choir under the direction of a singing-master. Then came a parade, with about two hundred little girls leading, all wearing red, white and blue dresses, and each carrying a little parasol of the same colors and decked with tricolored ribbons. Behind them came about the same number of little boys wearing caps of red, white and blue, and each holding a small flag. Then a large number of wagons passed in review, containing tableaux illustrating different incidents in the history of our country.

In the evening the main street was lighted on each side by hundreds of red, white and blue paper lanterns, and bunting was put around the electric street-lamps to give a patriotic effect.

About nine o'clock the street was cleared and the bell in the tower of the town hall began ringing. Immediately a horse came galloping furiously down the street. On his back was a rider with cocked hat and braided hair, and booted and spurred. Here and there he stopped and shouted to the people, and finally he dashed off down the road into the darkness. This incident represented Paul Revere's famous ride. The celebration ended with an assembly in the town hall, all present being dressed in Colonial costume, and the hall gayly decorated with flags.

THE "NO-FIREWORKS" IDEA IS SPREADING RAPIDLY

These are not isolated cases—not at all; for the feeling against the use of fireworks appears to be widespread. In a North Carolina town last year the feature of the day was a parade of more than a hundred floats, carriages, and automobiles. It was a dazzling spectacle, as clubs, societies, business firms and individuals all did their best to make the day memorable. Everywhere in the procession there were flags. The forenoon was occupied with the parade; then there was an oration, followed by a dinner; a parade of firemen, with sports, in the afternoon, and in the evening a lawn party and band concert. Everybody was contented.

See what was done in a city in Texas! It was too warm to plan for much in the daytime, but early in the evening five hundred children marched, clad in white, with tricolored bands draped over their shoulders, and carrying garlands of bright flowers. On the school-ground these garlands were used with Maypole effect, while from the top of the pole floated the American flag. There was a hush as a man clad in Colonial costume mounted a platform and, by the aid of two ancient horn lanterns held by "Minute-men", read the Declaration. Then came singing, tableaux, stirring music played by a band, while the children marched by, each carrying a representation of the Liberty Bell, and formed a "living flag"; moving pictures illustrating Revolutionary scenes, dancing of the old-fashioned minuet on the green, and finally more tableaux. Something here worth remembering; something that will be remembered for years, while fireworks would have been forgotten in a month—unless some disaster had resulted.

In California quite naturally floral fêtes may take the place of noisy celebrations, and as they appear to be satisfactory there,

no good reason is apparent why they should not be copied in other parts of the country. In one town in the middle West thirteen houses were used to represent the original states, something appropriate to each state being done at each home. This novel idea proved most interesting. In some places historical plays have been given in open-air theatres in the daytime, and tea-parties, with stereopticon views, in the evening. A school-master in the South had the girls form a glee club and the boys a drum corps, and when the Fourth came they gave a concert at which one of their mates, personating Patrick Henry, made a speech, and another read the Declaration. In another place, at a picnic, George Washington rode up with his staff, made an address, and watched a ball game played by Continentals and Redcoats; and in still another, three families set up three tents and had a glorious time giving what they called a circus, hiring a hurdy-gurdy for the day, and allowing the children money to buy peanuts, lemonade, toy balloons, and so on, as well as to have a hand in the performance.

BE FAIR TO THE BOYS AND DON'T ASK TOO MUCH

One thing is certain: if the boys are expected to give up their fireworks it is only fair that they should have something very good instead. They like athletic contests; so arrange ball games between nines representing different parts of the town, ball-throwing competitions, foot and bicycle races, cricket and tennis matches, archery contests and other things of this sort. Offer prizes in all cases. That is a most important point. But the total amount required to do this well will be only a trifle as compared with the money usually spent for fireworks. Send up toy balloons, each having a card attached bearing a promise of good rewards for the first three cards returned, and many children will ask for no better fun than to chase and search for the balloons for hours. Let the boys, under proper supervision, have a hand in ringing the church bells. Girls may find a certain mild excitement in striving for prizes for the best exhibits of red, white and blue flowers to be made at some appointed place on the Fourth. Lawn parties, too, will please them, especially if they may attend in costume. At such parties the benches and tables should be appropriately draped in colors, and lanterns should be plentiful if it is to be an evening event. There should be played at gatherings of this sort American music only.

Whatever form the celebration of the national anniversary may take, there should be something done to bring to the remembrance all the stirring events which led up to and followed the Declaration. A military parade serves well, particularly if the column includes thirteen girls dressed in white, with red, white and blue sashes, to represent the original states—or possibly forty-six, to represent all the states. But even if there can be no military show there may at least be music; plenty of it, all day long, and in as many places as possible. And there should be flags everywhere. Many people who have the national colors forget to display them. At night, to make up in some degree for the absence of fireworks, let houses be illuminated and bonfires blaze. A little money from each one, a little planning, a little care and a great deal of enthusiasm will bring about a celebration of the Fourth that will be so lively and satisfactory in every way that those who growl because there are no fireworks will be laughed at by the big majority who have had a fine day without any.

KEEP THESE LITTLE HINTS IN MIND WHEN YOU MAKE YOUR
FOURTH OF JULY PLANS

Bonfires	Living flags	Burlesque features
Floral fêtes	Bell ringing	Moving pictures
Bugle calls	Archery contests	Torchlight parades

Enact the signing of the Declaration.
 If there are chimes, have "America" played.
 Keep piano-music going all over town.
 Fifers and drummers to march in Continental costume.
 Print patriotic songs on cards for free distribution.
 Sing these songs at all the band concerts.
 Have strings of lanterns across the streets.
 Make it a home-coming day: a family reunion day.
 Let boys have a camp-fire and cook their dinner.
 An automobile parade at night would be a pretty feature.
 Send up small balloons with "reward" post-cards attached.
 Have an athletic contest between Uncle Sam and John Bull.
 Free entertainments in halls would go far to make children happy.
 A porch may be used as a stage, and little folks give an entertainment there.
 Exhibit war relics in the town hall: swords, flags, pictures, letters, etc.
 Each one of thirteen houses to represent one of the original states.

Use red, white and blue or blue and yellow candles for lights in the evening.

Children like to put on uniforms and march. Let them, if they will go without fireworks.

At the sunrise flag-raising have a lot of little flags rolled up to drop out of the big one.

Wherever there is water have a water fête: canoes decorated; swimming matches and other aquatic sports; lanterns, torches, music; bridges and rafts illuminated.

Good subjects for tableaux are: Washington taking command of the American Army; Betsy Ross making the American flag; the Boston Tea Party; signing the Declaration; Washington's farewell to his officers.

About town have banners bearing such inscriptions as:

"Give me liberty or give me death."

"Independence now and independence forever."

"Liberty and union, now and forever, one and inseparable."

"Proclaim liberty throughout all the land, unto all the inhabitants thereof."

How One Town Spends the Fourth*

BY INEZ J. GARDNER

The celebration of the Fourth of July is a vexed question. Some places have endeavored to reform the observance of the day; they make everything orderly, but in so doing subdue the holiday so much that the onlooker in general is disappointed at its lack of spirit. Other localities may let the day go hit or miss; in such a celebration the boys perhaps have a good time, but what with the continued confusion and racket, many people are glad when it is at last over. Other places, however, have been successful in hitting a happy medium, and among them a little New England town has worked out a plan which is a patriotic carnival. The day is observed in a stirring and yet systematic manner; everybody is included and everybody has a good time. The town has accomplished this result by taking the customs already existing in the town as a way of celebration and making better things out of them. It has accomplished this, too, by having every class and every age of its citizens take part in the day's program.

*Reprinted from the "Ladies' Home Journal", June, 1908.

The motto of this common merry-making is "Everybody chip in". "Everybody chip in" is printed at the top of envelopes that are sent around to every house in town, and underneath the heading there runs some such word as this:

"This is our celebration, all of us, men, women and children. We can all take part; we can all give a little; we can all welcome strangers; each can beautify his own premises; each can be present at the sports; each can do what is required of him by the committees. Please explain this to the children and put a penny in the envelope for each child in your house. Give what you can yourself. The envelope will be collected on such a day by so-and-so. Give it to nobody else."

And with the money which is collected the committee makes ready for the good time.

BOYS AND GIRLS ARE ON THE COMMITTEES

The committee which has the day in charge is a standing one, existing from year to year, so that the celebration of the day shall be a regular and not a spasmodic entertainment. It consists of a president, a secretary and a treasurer, and comprises the presidents of all the societies and clubs in town and the chief of the fire department. Some weeks ahead the committee maps out the broad plan for the day and appoints a number of sub-committees, one to have the parade in charge, another the sports, a committee to supply drinking water, a Red Cross Committee, a Costume Committee, and several others. The sub-committees work out their several plans, estimating the expense, and report at a general meeting of all the committees. The money is there apportioned. The committees are very broad. Young boys and girls are among the members. The community has a majority population of the fine farming element of early days, with an admixture of all the races which today make up the list of citizens of a manufacturing town of the better class.

As in every town, the boys were active youngsters who planned trouble days ahead, and in spite of police patrol were usually able to build good-sized bonfires out of somebody's gate and fences and to clang the bells in all the steeples; these boys were drafted into a committee to ring the bells and burn the bonfire in good order.

"Look here," the General Committee said, approaching the ringleaders of the boys, "we know that little game of yours of ringing the bells. Go ahead. We like to hear them. But why don't you ring them in style?"

When the boys realized that they were to be responsible for the bell-ringing, that everybody knew they were going to do it and expected it should be done right, there were none more anxious than they to have it done as well as possible. They were impressed with the dignity of their position as announcers of the day to the town at large. They were also the best night patrol that could be had, for they were jealous of their honors and saw to it very thoroughly that none of the other boys got in and rang the bells ahead of time. Upon suggestion, they waited on the sextons of the churches and asked leave to ring the bells, and visited the lumber yards and mills and asked for waste wood for "the Bonfire Committee that we're members of." And since the mill and lumber-yard managers and church sextons had been forewarned that the visits were in good faith, the interviews were gratifying to dignity all around. The boys built their bonfires and rang the bells in one fell sound at a very fair hour.

THE PARADE IS A MARDI GRAS CARNIVAL

The town has made a Mardi Gras out of its "Antiques and Horribles" parade and has transposed it from the early morning hour to noon, when it is a part of the general parade. Just as the attitude toward the boys was to help them to do well what they really wished to do but had done badly, the attitude toward the early-morning "Horribles" procession was that it was the spirit of merry-making gone wrong. A thing to be funny must be systematic, not a disorderly thing done in a disorderly way. So now the edict goes out from the General Committee that everyone who intends to have a float or take part in the "Horribles" parade shall submit his plan to the Parade Committee. Everyone is urged and encouraged to make as funny and as good a thing as possible. The committee assists if it can, and as every part and every club of the town are represented on the committee the whole town is drawn on for supplies, attics are ransacked for treasures and teams are lent wholesale. The result is attractive and witty. Reports of the celebration have spread and visitors from near-by towns come yearly to witness the grand procession.

It is not to be imagined that the Fourth in that town is tame nor that the unexpected does not happen. Such a drum corps as this was devised and put upon the streets one year by the citizens: About twenty young men were drilled by a skilled

drummer of the town so that they could beat a good stroke. They practised half a mile out of town, because their improvised instruments were considerably louder than the ordinary make. Their drums were nail-kegs with the hoops nailed on for security's sake and with tin pans for heads. Chair-rounds from a furniture store served for drumsticks and a piece of clothes-line for a drum cord. The bass drum was a sugar-barrel with sheet-iron heads, inside of which were hung various pieces of metal to add to the sound. When this was pounded with wooden mallets the effect was sufficiently "bass" to contrast with the nail-keg drums. The noise of the corps was like thunder. Their boom could be heard a long way before them as they came up the street, and the spectators crowded on the sidewalks wondered where the cannon were! Steadily they boomed their march for the whole procession to step by—the mounted marshals and soldiers, the veterans, the "Antiques" and the long line of decorated carts and carriages—and coming in sight their sound grew louder and louder, until as they passed the crowds of spectators it seemed to each surprised individual that their boom fairly cracked the air. There was nothing slovenly about them. They beat good time. To heighten their impression the drummers were all dressed in Uncle Sam costumes, with green, sugar-loaf hats fully two feet high, and wore automobile goggles and false noses. Their leader was a man over six feet tall.

The demonstration of the Poles in the last Fourth of July parade is an illustration of the way the people coöperate in the day. Usually the Poles in a manufacturing town keep by themselves in one community, work hard in the mills, and when they do celebrate, at a wedding or some other festival, overdo it and get into disrepute with their neighbors. This time they were put upon their pride. "Why don't you fellows do something? Everybody is going to," the General Committee suggested to them. A hundred men among the Poles thereupon proudly set to work in secret and drilled themselves into a company. Out of their ordinary laboringman's wages they hired uniforms and a band, and appeared, to everyone's surprise, in military order. By nature a military people, they did splendidly, were the handsomest feature of the day, and drew first prize.

THE WHOLE TOWN IS REPRESENTED

Big and little stores are represented in the civic parade. The big mills and large business houses put out an especially hand-

some effort, and all the societies in town, each of which has a delegate on the General Committee in charge of the day, send representatives into the line. Smaller business places show themselves. A German shoemaker, who is owner and sole employee in a one-room store, appeared on a float hung with shoes of his own making and with hides, sat on a bench in the middle of the float and pegged shoes all the way around the course. A village blacksmith set his anvil and forge upon a drag and joined the procession, pounding away at the red-hot iron and shaping shoes. The whole town, little and big, is represented. The various business houses pay their just proportion in the day's expenses and no more.

The Parade Committee takes boys between sixteen and twenty years of age who want some part in the line of march and drills them in companies in military step. The town tailor cuts out a pattern suit, perhaps a humorous one, for each committee, and a Uniform Committee of women and girls cuts out the suits from varicolored cheesecloth or bunting. The boys then take the costumes home to be sewed, or if they have no one to do it the Uniform Committee makes them. On the great day itself the boys are reviewed by army men and the company doing the best draws a prize. All the boys, however, are decorated with badges.

One year, the numerous small boys who usually follow a procession with eager, padding feet and longing eyes, but who have nothing more to do for a general celebration on the Fourth than to singe their fingers with firecrackers, were given a share in the parade and organized a "Coxey's Army". As they were small they were not drilled in marching, but were told to appear in their old clothes an hour before the procession started. Any boy who came dressed up was sent back for his oldest togs. The boys were then blackened up, armed with big wooden swords, and muskets all out of proportion to each urchin's small size, and grouped in detachments. The divisions were headed by as big men as could be got hold of, each man wearing a gorgeous fancy-dress costume. Every small boy who paraded behind such a gorgeous leader and with a gun over his shoulder felt that he had indeed celebrated the Fourth.

HOUSES OF THE SICK ARE MARKED

The Red Cross Committee, one of the sub-committees, is most appreciated by the sick or invalids to whom it is almost a

necessity that the day be a quiet one. This committee divides the town into sections and sends out its members to find out the houses where sickness is. The day before the Fourth the doors of the households that desire it are marked with cards bearing a red cross. The adults in that neighborhood are then asked to keep the children as quiet as possible and not to celebrate in that vicinity.

Other committees, too, look out for the general comfort on that day. The Drinking-Water Committee places barrels of water with drinking-cups attached at intervals along the streets where the crowd will be largest, and keeps them filled during the day. A large Hospitality Committee is organized of people of every rank and of old and young. The members look out for the welfare of visitors who come in from surrounding towns, place settees at street corners and keep chapels and vestry-rooms of churches open, so that the tired can go in and rest. Some of the churches serve dinners at a low rate for the holiday crowds.

After some years of attempting a systematic Fourth of July the townspeople have achieved one worth while. The midday march on the Fourth is an event which the citizens themselves look forward to and which attracts numbers of visitors, so good is it in color, so cleverly costumed and so well done throughout. While they foster the town spirit in the day, their great aim is to have everything well done. If their own town band is not a good one they do not engage it, but hire a better one. They get competent judges to inspect their parade, so that not even the small boy shall be defrauded of a just judgment on his merits. They offer the usual games, sports and speeches and give a large number of prizes. The program of the day's events is tastefully printed and has on it the story of the Declaration of Independence.

Celebrating the Fourth in Large Cities*

LEE F. HANMER

Associate Director of the Department of Child Hygiene of the Russell Sage Foundation

The large cities have Fourth of July problems to deal with that the small cities know not of. The pageant, the central meeting, the play picnic, the folk dances and the games, that are possible in the smaller cities, where all may come together and the majority take part, are not possible where the population runs from 250,000 into the millions.

New York City in deciding to prohibit the sale and use of fireworks from June 10 to July 10 is thereby brought face to face with the problem of providing some kind of a substitute. If the day is to retain and further develop its proper significance as our greatest American holiday, it is evident that something must be done to keep before the boys and girls and the public in general, particularly before those who have recently come to our shores, the ideals for which the day stands. To undertake in the large cities a program such as St. Paul, Springfield, Pittsfield, and others have used with success would be an enormous task and could only be carried out at the sacrifice of a large amount of time and money. Even then it would by no means reach all sections of the city as the celebrations in the smaller places do.

The only alternative seems to be celebrations in many sections of the city, and the problem is: First, who shall take charge of such celebrations; second, who shall participate, and third, what shall the character of the celebrations be.

In order to bring about any systematic observance of the day and to get the necessary concessions from the city departments, it would, no doubt, be well to have a central committee appointed by the mayor to receive suggestions and formulate and carry out a plan. That committee should include the superintendent of schools, the park commissioner or commissioners, the heads of playground or athletic organizations, a representative of the social settlements, representatives of the clergy, representatives of military organizations, the police commissioner and several other public spirited citizens. This

*Reprinted from "The Playground," May, 1910.

committee might encourage the formation of sub-committees in various sections of the city, the chairmen of these sub-committees to be members of the central committee.

The usual plan of having the pageants and parades where the people sit or stand and the spectacle passes by, might well be reversed by arranging to have schools, settlements, Sunday schools, clubs and other organizations and societies present programs of songs, drills, folk dances and tableaux in many parts of the city. The Park Department might agree to erect platforms or assign park spaces for these exhibitions and grant permits for their use to organizations in the order in which the applications are made. The city, through its central committee, should undertake to furnish music for these groups and the local sub-committee provide the master of ceremonies. Each program might consist of something like the following:

10 A. M.

Patriotic music

Reading of the Declaration of Independence, and Independence Day orations

Patriotic music

Tableaux

Folk dances (many nationalities represented)

Patriotic music

Flag drill and salute to the flag

Tableaux

Music, "America"

12 o'clock to 12.15

At exactly twelve o'clock have a salute fired from the guns at the forts or arsenals, immediately followed by the ringing of bells and blowing of whistles all over the city for fifteen minutes. In order that there might be something spectacular in which every child could take part, some such plan might be followed as the release of toy balloons with small American flags attached, by all the children at the instant at which the salute is fired. This could be made even more impressive by having the bands play "The Star Spangled Banner" and everybody join in the singing.

The schools could aid greatly in the preparation of such

programs by drilling the children on the songs that were to be used on that occasion. In many schools the flag salute is part of the morning assembly program. Consequently the children are familiar with it.

Afternoon.

The afternoon could well be given to picnics, games and excursions, as clubs, organizations or individuals might desire.

Evening

Municipal fireworks in charge of the central committee.

In New York this fireworks display should take place in several sections of the city, such as from the Queensboro and Manhattan Bridges, on floats in the Bay, and on floats in the North River, opposite about 23rd Street and 100th Street. This would remove all possible danger of fires and make it possible for practically the whole city to witness the celebration.

The tableaux used at the exhibitions throughout the city should represent scenes typical of American Independence and of historical occurrences significant of similar events in foreign countries. Thus all nationalities would have a part in the day and make their contribution to the celebration of liberty and independence.

Some of the subjects for tableaux might be:

Signing of the Declaration of Independence

The spirit of '76

Signing the Treaty

The surrender of Lord Cornwallis

Washington's farewell to his officers

The Boston Tea Party

William Tell and Gessler

The fall of the Bastille

The victory of Bannockburn

Garibaldi and his followers

The expense of such a celebration to the city would not be great, being nothing more than that of providing music at the various centers and the evening display of fireworks. The day could thus be made inspiring and significant and would be free from the annoyances and accidents that have been characteristic of celebrations in the past.





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